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GOVERNOR



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July 9, 2008

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Department of the Corporation Counsel
County of Maui
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Wailuku, Maui, Hawaii 96793

Re: Docket No. 2008-0115 – In Re. Molokai Public Utilities, Inc., Wai'ola O Moloka'i, Inc.,
and MOSCO, Inc. for Temporary Rate Relief

Dear Parties:

For your information and review, enclosed please find a copy of correspondence received by
the commission in the above-referenced docket.

If you have any questions, please do not hesitate to contact me at 586-2019.

Sincerely,

A handwritten signature in cursive script, appearing to read "Kaiulani Kidani Shinsato".

Kaiulani Kidani Shinsato
Commission Counsel

KKS:ps

Enclosure



Karen Holt
<karenh@molokai.org>
07/08/2008 09:48 AM

To hawaii.puc@hawaii.gov
cc
bcc
Subject Molokai Ranch Water & Sewer Systems

Aloha PUC,

Attached is a letter that we will be mailing to the PUC today, as well as a document titled "Molokai - Future of a Hawaiian Island." This second document is a community-drafted plan for the island that was prepared by volunteers after Molokai Ranch shut down in April.

Could you please circulate this e-mail and/or printouts of the attachments to the Commissioners and to PUC attorney Stacey Djou.

Mahalo for your assistance, and please don't hesitate to call if you have any difficulties opening the attachments.

Karen M. Holt
Executive Director
Moloka'i Community Service Council
P.O. Box 2047
Kaunakakai, Hawai'i 96748
Phone: 808-553-3244
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Website: www.molokai.org



Letter from MCSC to PUC 7-7-08.pdf Future of a Hawaiian Island 5-12-08.pdf

Moloka'i Community Service Council

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July 7, 2008

The Honorable Chairman and Members of the Hawai'i Public Utilities Commission
Attn: Stacey Kawasaki Djou, Esq.
Hawai'i Public Utilities Commission
465 South King Street
Kekuanaoa Building, Room 103
Honolulu, Hawai'i 96813

Re: In the Matter of Molokai Public Utilities, Inc. ("MPUI"), MOSCO, Inc. ("MOSCO") and
Wai'ola O Moloka'i, Inc. ("Wai'ola"), Docket No. 2008-0115

Dear Commissioners:

This letter is to provide you with information about our community's plans to purchase all of the assets now owned by Molokai Properties, Ltd. (aka Molokai Ranch). It is our intention to purchase the Ranch's water and sewer systems along with the Ranch lands. Purchase of these assets would enable the community to resolve the problems created by the Ranch's plan to abandon its water systems.

The Moloka'i Community Service Council (MCSC) is a 501(c)(3) non-profit founded in 1974. In 1998, we took the lead in coordinating the island of Moloka'i's application to be designated as a federal Enterprise Community ("EC"). To win this designation, the community was required to prepare a 10-year strategic recovery plan. Hundreds of community members participated in the strategic planning process, and they ultimately identified 40 projects that would build the island's economy while protecting its environmental and cultural assets. MCSC prepared the EC application, and submitted it to the federal government in competition with 160 communities. Based on the quality of the community's strategic plan, Moloka'i succeeded in winning one of only 20 national EC designations. The top project in the plan was to purchase lands then held by foreign owners so that the island could chart its own destiny.

Two years ago, MCSC began working to implement the top EC project. We made this decision in the midst of an extremely divisive battle over the Ranch's plans to develop the island's southwestern shoreline (Lā'au Point). The Lā'au controversy was just the latest in decades of fights between potential developers and protective residents, and securing local control of the land seemed the best long-term way to end the battles.

Since then, MCSC has mounted a local campaign to build support for the notion of purchasing the entire Ranch, and has worked to attract partners to the cause. In November of 2007, we secured a pledge of \$50 million from a wind company that would like to build a windfarm on Moloka'i to provide power via undersea cable to Honolulu. We are working to raise the balance

July 7, 2008

of whatever price the Ranch's owners, the Hong Kong-based Guoco Group Limited, will accept in payment for all of their holdings.

In addition to the windfarm, we have also identified additional private partners with the ability to match their pledge to a current total of \$100 million. Given the legal reversals suffered by the Ranch over the past year, and the increasing evidence that Moloka'i's water resources cannot support much additional development (chloride counts in three of our island's five drinking water wells are increasing), \$100 million may be a substantial part of the asking price. We will make a formal offer to the Hong Kong company that owns the Ranch when, in our judgment, we believe that we have enough funds to do so. And we continue to work to secure those funds.

If and when we succeed in purchasing the Ranch, we would seek the PUC's approval for a Certificate of Public Convenience and Necessity so that we could assume operations and also repair the system to eliminate costly and wasteful inefficiencies in its design. Thus we would insure that all of the individuals and businesses that rely on the system have adequate access to potable water and can properly dispose of their sewage. There are highly experienced individuals in our community who would gladly lend their expertise to improving the West End's water supply system – including some who personally helped to build and manage it over the past five decades. Their untapped knowledge is one of the reasons that we believe local ownership of the Ranch lands is critical to the island's future. Residents who have a personal stake in the island will have a powerful incentive to help solve problems that outside investors sometimes would rather overlook.

The Ranch has created a crisis by shutting down its operations and by announcing its plan to cease providing utility services for our neighbors. But we hope that out of this crisis will come the opportunity to bring ownership of "the last Hawaiian island" home to those who live here. It's a big dream, but we believe that it's achievable.

Thank you for your time, and please don't hesitate to contact us if we can provide any further information.

Sincerely,

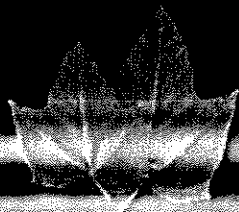


Karen M. Holt
Executive Director

cc: Mayor Charmaine Tavares
Councilmember Danny Mateo
Senator Kalani English
Representative Mele Carroll

Molokai

Future of a Hawaiian Island

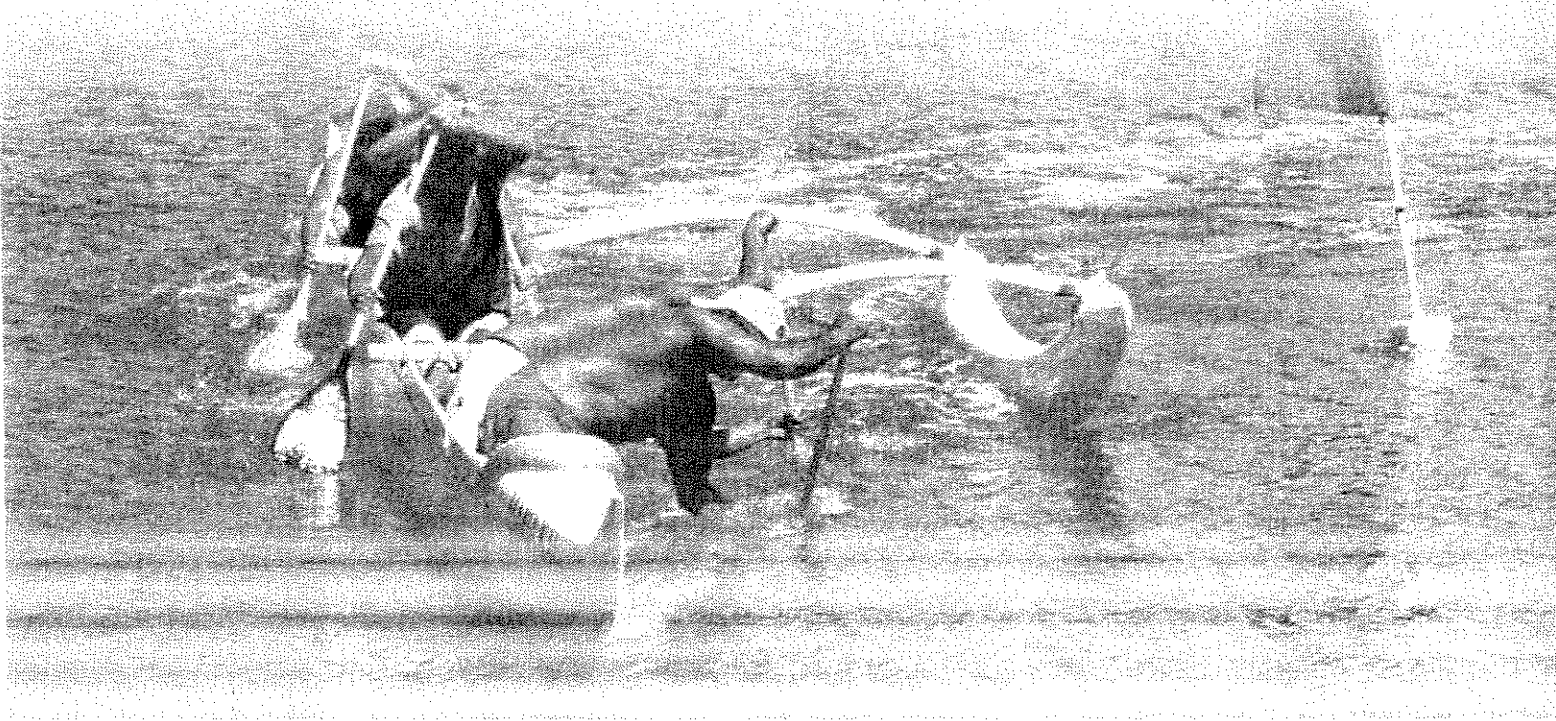


"I KA WĀ MA MUA, KA WĀ MA HOPE."
THE FUTURE IS FOUND IN THE PAST.

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I. INTRODUCTION

MOLOKAI VISION STATEMENT

Molokai is the last Hawaiian island. We who live here choose not to be strangers in our own land. The values of *aloha 'āina* and *mālama 'āina* (love and care for the land) guide our stewardship of Molokai's natural resources, which nourish our families both physically and spiritually. We live by the historic legacy of *pule o'o* (powerful prayer) left to us by our *kūpuna* (elders). We honor our island's Hawaiian cultural heritage, no matter what our ethnicity, and that culture is practiced in our everyday lives. Our true wealth is measured by the extent of our generosity.

- We envision strong *'ohana* (families) who steadfastly preserve, protect and perpetuate these core Hawaiian values.
- We envision a wise and caring community that takes pride in its resourcefulness, self-sufficiency and resiliency, and is firmly in charge of Molokai's resources and destiny.

- We envision a Molokai that leaves for its children a visible legacy: an island *inomona* (abundant) with natural and cultural resources, people who *kōkua* (help) and look after one another, and a community that strives to build an even better future on the *pa'a* (firm) foundation left to us by those whose *iwi* (bones) guard our land.

DOCUMENT BACKGROUND

The people of Molokai are seeking a future that perpetuates and shares the elements that make Molokai so special. Most of the island's residents are intent on preserving Molokai's lifestyle and culture, and are understandably wary of new development projects that may not be compatible with this goal. Molokai is not anti-development; rather, it is pro-lifestyle.

While there is shared concern about development on all parts of the island, Molokai's largest challenges have historically been in West Molokai. Over the past 30 years—since Main-

land and foreign-owned companies began acquiring ownership of Molokai Ranch—there have been serious conflicts between the Ranch and the community about its development proposals.

To date, these conflicts have resulted in escalating costs for the Ranch, frustration in the community, and a stalemate in the planning process for the island. Therefore, we must either find landowners that recognize community knowledge as an asset and priority, or, we must *become* landowners as a community. (This is true not only for West Molokai, but also for the entire island.) The stewardship of Molokai's lands and resources must rest with the people of Molokai.

Despite the island's economic challenges, her people are independent and deeply protective of Molokai's environment and cultural heritage. We embrace our *kuleana* to walk in the pathways of *pono* illuminated by our *kūpuna*.



Molokai Nui a Hina
Molokai, The Child of Hina

SUMMARY AND PURPOSE OF DOCUMENT

The people of Molokai have a clear vision for the island's future based on the values of *pono* and *aloha 'āina*. Over the years numerous community plans have attempted to articulate this vision and propose projects aimed at creating a diversified and sustainable economy for Molokai (see Bibliography). This document brings many decades of planning into focus, and—using these past community plans as a foundation—it attempts to answer a question many have asked the Molokai community: "OK, so what *do* you want?" As we go forward in this effort, we are guided by a powerful Hawaiian proverb, "*I ka wā ma mua, ka wā ma hope*," which reminds us that "*the future is found in the past*."

CULTURE Hawaiian culture is the foundation upon which we build the future of Molokai. The *'āina* and all of its natural resources will be protected and preserved for future generations. Four traditional descriptive sayings provide a basis for future endeavors: *Molokai Nui A Hina*, *Molokai Pule O'o*, *Molokai 'Āina Momona*, and *Molokai Nō Ka Heke*.

EDUCATION In ancient times, Molokai was a renowned *piko* (center) of learning, one that produced experts of the highest level in all aspects of life. Today, Molokai's living Hawaiian culture continues to provide a spiritual foundation for education. This spiritual foundation makes Molokai a unique place of learning and will help guide educational endeavors on the island. Molokai will be a place to learn Hawaiian culture—to live Hawaiian culture—and education will become one of Molokai's economic pillars.

AGRICULTURE/AQUACUL-

TURE Agriculture remains the most supported industry on the island. Molokai's water limitations influence our decision to promote family farms, traditional food crops, diversified production, value-added products, the education of our youth, and—most importantly—the protection and best use of agricultural lands and water. The need for food security is critical if we are to survive in the middle of

the Pacific, and a strong agriculture/aquaculture industry will insure food sustainability for future generations.

ENVIRONMENT Our relationship to the natural environment is guided by the concept of *aloha 'āina* (love for the land). The land is not viewed as a commodity; rather, it is the foundation of our cultural and spiritual identity. We understand that it is our responsibility to *mālama 'āina* (care for the land); thus, we support projects that will protect and enhance our natural resources, such as: Reforestation, Watershed Protection, Soil Reclamation, Greening of Molokai, Wind Breaks, Renewable Energy, etc. These projects will also create environmental job opportunities.

SUBSISTENCE Subsistence is an important part of Molokai's hidden economy and a key to food sustainability and self-sufficiency. This economy thrives on Molokai today, as 38% of our food is acquired through subsistence activities. The skills needed to perpetuate a subsistence economy are based in cultural knowledge, traditions, and rights. Therefore, subsistence needs to be recognized, protected, and enhanced through initiatives such as the creation of a Molokai Shoreline Management Plan.

TOURISM Tourism presents great challenges and also great potential

returns for Molokai. Keeping Molokai, Molokai through Hawaiian culture and community involvement is a priority. A clear plan to control speculative land sales, along with escalating land values and property taxes, is needed. Molokai also needs to recognize its limitations such as water supply, airline seats, rooms, cars etc. in determining its tourism plan. We want to attract both local and out-of-state tourists who come to enjoy the unique visitor experience Molokai offers; however, the island cannot accommodate the traditional industrialized tourism schemes based on volume. Tourism initiatives will use existing accommodations and infrastructure; any new infrastructure will be limited in size and capacity.

GOVERNANCE We will protect our lands from inflation/taxes through legislation, and we will *mālama* our natural resources by implementing the traditional *'Aha Moku* system of land management. We need to begin the process of becoming our own county.

This community vision—with its island-wide focus and cultural values—preserves Molokai as a Hawaiian island firmly rooted in its past and actively invested in its future.

"I ka wā ma mua, ka wā ma hope."

OVERALL OBJECTIVES

Environment: Molokai's environment will be clean, healthy, and protected from damage, pollution, and exploitation. Native species will flourish on land and in the sea. Watershed forests will thrive and expand their growth. Eroded lands will be green again, and coastal waters will be free of silty runoff. Molokai's reefs will be healthy and its fish populations will thrive. The island's historic cultural sites will be recorded, preserved and restored. The people who live on this island will live in harmony with its natural resources, and those natural resources will in turn sustain the people.

Molokai Nui A Hina: Molokai, Great Child of Hina.

Productivity: Molokai's economy will be strong, diversified, and production-based. Small businesses and individual entrepreneurs will build the economy, with agriculture and aquaculture as its cornerstones. The rich farmlands of Ho'olehua, the lush, verdant North Shore valleys, and the dozens of East End fishponds will be revitalized and productive once again. Molokai's existing visitor accommodations will be filled with travelers who are comfortable with the island's rural pace and who value its living Hawaiian cultural heritage. Everyone who

wants to work on Molokai will have the opportunity to do so, and everyone who relies on traditional subsistence practices to feed their families will also be able to do so. **Molokai 'Āina Momona: Molokai, Land of Plenty.**

cational opportunities, teach needed job skills, provide business training for entrepreneurs, and help guide young leaders to be wise in their stewardship of the island. **Molokai Pule O'o: Molokai, Land of Powerful Prayer.**



Healthy Community: Molokai's families will be healthy physically, mentally and spiritually. A strong health and human services network will provide a seamless continuum of preven-

tive, therapeutic, and compassionate care for those who need it. Molokai's cultural heritage will be nurtured, and its practice will be supported through appropriate facilities. The island will be linked to the world and become a partner in the Information Age through a telecommunications infrastructure that will support health, education, and economic uses. Every family will be able to own a home, if they are willing to work to build it. A wide variety of sports, recreational and entertainment opportunities will be accessible to the entire community.

Molokai Nō Ka Heke: Molokai is the Greatest!

See Appendix A for details of proposed projects that fit under these traditional categories.

Self-Governance: Molokai's future will be in the hands of the people who live on the island. Private ownership of Molokai's lands will be vested in the community, either through resident ownership or through a Molokai community land trust. The island's natural resources and land will have the highest degree of legal protection against opportunistic abuse by offshore interests, as well as property value inflation. Molokai will work towards becoming its own county and will incorporate traditional land management methods (such as the 'Aha Moku system). Molokai's residents will have access to life-long learning opportunities, starting in early childhood and throughout adulthood. Cultural and community learning centers will provide children and their families with various edu-

II. CULTURAL PLAN

A. CULTURAL STATEMENT

We seek to hold high and celebrate our culture, a culture based not only upon the relationship between peoples, but more importantly the profound relationship with the 'āina (land).

To be "as one with the land" was at the very heart of our culture. This inter-relationship is the central theme of the Kumulipo creation chants, which describe in poetic & cosmogenic form the union of Papa (mother earth) and Wākea (sky father). It is also inherent in the traditional concept of the 'āina (land), which is

derived from the words 'ai, to eat or feed, and na, the act of. In addition, many traditional activities and laws of Hawaiians directly relate to use of the 'āina.

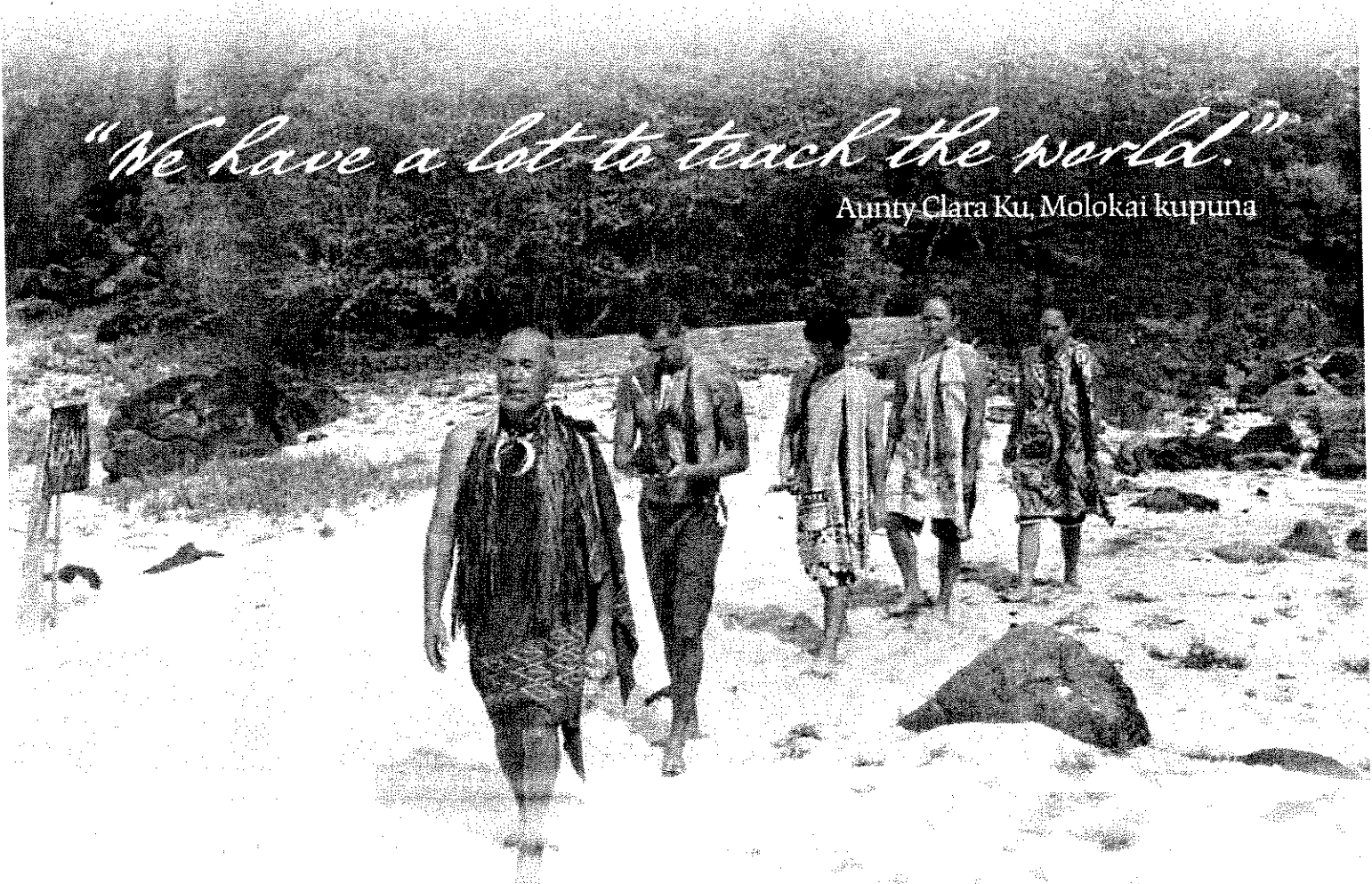
Hawai'i was one with nature. Every star, cloud formation, wind and other natural phenomenon was given a name. The 'āina was a living being that would care for generations yet unborn. There were no secrets between the traditional people of Hawai'i and nature, only the understanding and harmony necessary for survival, intense respect for nature's elements, and

daily communication with nature that went far beyond words and vision.

Just as we and our culture are endangered, so are our traditional concepts. Aloha is an endangered word. It has been assaulted by commercialism and badly misused. Many dimensions of this plan reflect a desire to practice love, care and respect. We seek to promote aloha 'āina, the essence of love for the land which sustains us.

"We have a lot to teach the world."

Aunt Clara Ku, Molokai kupuna



B. CULTURAL OBJECTIVES

HISTORIC PRESERVATION:

Inventory of the historic sites of Molokai, such as:

- Makahiki Grounds of Nā'iwa.
- Hula Piko of Kā'ana.
- Kālaipāhoa of Maunaloa.
- Nā Ko'i of Kaluako'i.
- Wahi Pana of Ka Lae o Ka Lā'au.
- Ka Ulukukui o Lanikaula of Hālawā.
- 'Ili'ili'ōpae of Mapulehu.

CULTURAL/EDUCATIONAL CENTERS:

Cultural education in areas such as:

- Language
- Ceremony/Protocol
- Lā'au Lapa'au
- Lomilomi
- Mele
- Hula/Oli
- Traditional Resource Management
- Cultural Arts

C. CULTURAL VIEWPOINTS

In Hawaiian tradition, descriptive sayings for each of the islands reveal the outstanding features, characteristics and resources of the land and its people for which the island is well known and respected. Four of the most famous sayings for Molokai, discussed below, provide insight to the nature of the island, as well as an introduction to the time honored values of her people and their close relationship to the land.

1. MOLOKAI NUI A HINA: GREAT MOLOKAI, CHILD OF HINA

The saying, "*Molokai Nui A Hina*" or Great Molokai, Child of Hina, affirms that Molokai was born to a mother and father: Wākea, god of the sky, and Hina, goddess of the moon and weaver of the clouds. This traditional legend of origin establishes that the island of Molokai is a small and fragile child - unlike a large continent. The resources of an island are finite, and these finite resources need to be nurtured by the island's "family" if the people are to grow strong, healthy, and prosperous. Many of the fami-

lies of Molokai trace their roots on the island back to antiquity, making the island an integral part of their ancestral family. Molokai's modern-day stewards have a *kuleana* (special responsibility) to care for the island as they would care for a member of their own family.

2. MOLOKAI PULE O'O: MOLOKAI OF THE POWERFUL PRAYERS

"*Molokai Pule O'o*," island of powerful prayers, is another traditional name for Molokai. In ancient times this name inspired fear and respect throughout Hawai'i, because it was



Ka Mla Kukui o Lanikaula

one of the most sacred sites in Hawai'i

CULTURAL VIEWPOINTS (CONTINUED)

based on the island's reputation as a training ground for the most powerful priests in the islands. Legends say that the people of Molokai drove invading armies from their shores simply by uniting in prayer. This name recognizes Molokai as an ancient center for learning and honors the spiritual strength of Molokai's people and their historic sovereign control over the island. Although Molokai is not self-governing today, as discussed below, her people are nevertheless respected for their ability, thus far, to protect the Hawaiian culture, subsistence lifestyle and the natural resources upon which they are dependent. This has been accomplished by combining an intimate knowledge of the island's resources with strength of character and fearless determination to deal with threats to their environment and lifestyle. The enduring description of Molokai as "the

last Hawaiian island" affirms the success of the community in protecting the Hawaiian way of life as the core of the island's multi ethnic, close knit society.

3. MOLOKAI 'ĀINA MOMONA: LAND OF PLENTY

Before Western contact, the economy of Molokai was agricultural and centered on inshore aquaculture, the cultivation of 'uala and kalo, fishing, hunting and gathering. As a result of the industry of her people, Molokai—with its lush, verdant valleys, extensive reefs, and productive fishponds—gained a reputation as the land of "fat fish and *kukui* nut relish." The "fat fish" came from Molokai fishponds and the waters surrounding the island. The mention of "*kukui* nut relish" refers to the lush resources of the land. The island as a whole was popularly

called "*Āina Momona*," or "Land of Plenty" in honor of the great productivity of the island and its surrounding ocean.

4. MOLOKAI NŌ KA HEKE: MOLOKAI IS THE GREATEST, THE FOREMOST

"*Molokai Nō Ka Heke*," or "Molokai is the Greatest, the Foremost," is a famous boast about the island of Molokai. It is the traditional Molokai rejoinder to Maui's boast of "*Maui Nō Ka 'Oi*," or "Maui is the best." "*Molokai Nō Ka Heke*" means "Molokai is better!" This saying reflects the pride that Molokai's people have in their island and their community. The strength of this community is dependent on the physical, mental, cultural and spiritual health of the people.



Molokai 'Āina Momona

Ali'i Fishpond

III. EDUCATION

Education Statement

Education is like a *wa'a* (canoe); it is a vessel through which all elements of this vision ("*Molokai: Future of a Hawaiian Island*") will be promoted. In addition, education will become a cornerstone of our economic strategy.

As stated in the previous section, the value of Molokai to the state and the rest of the world is its Hawaiian culture. Here in this rural place, Hawaiian values are not mere words, but a way of life. Indeed, it is our living culture that provides a spiritual foundation for education, and makes Molokai a unique place of learning.

The phrase *Molokai Pule O'o* describes Molokai as a place of deep spiritual mana. In ancient times, the island was also known as a famous *piko* (center) of learning, one that produced experts of the highest level in all aspects of life. Molokai was a place of knowledge and light; and *Ho'ōla* (bringing life) was a key to learning. Today, by integrating the Hawaiian concept of *ho'omanamana* (spirituality) with edu-

cation, we firmly link curriculum and culture together.

Hawaiian education emphasizes the idea of "*kūlia i ka nu'u*" (striving for the highest), which requires discipline, hard-work and commitment. In old Hawai'i, this search for advanced knowledge led to the extensive production of taro and poi; unique fishpond aquaculture; exquisite tapa; beautiful dance; and a melodic Hawaiian language. It also created a deep and vibrant culture able to protect island resources for thousands of years.

At the heart of the culture are skills and values that center on the growing and gathering of food from the land and sea. Fishponds and taro patches will become important educational "classrooms," along with our mountains, forests, oceans and reefs.

Through education, we learn that it is our *kuleana* (responsibility) to protect these resources for future generations, as well as to *kōkua* and give back to

our community. This promotes not only a strong individual identity, but also greater identity within our 'ohana, community, islands, and world.

"We need a place ... we can't teach hula in some shopping center!" said Kumu hula Kawaikapuokalani Hewett. Molokai is that place. It is a place to build and enhance our culture; a place for kumu to grow, create, and teach. Molokai is a cultural repository. Special sites will be designated for our greatest cultural practitioners to reside and pass on their knowledge. Molokai is a place you come to learn Hawaiian culture—to live Hawaiian culture. Indeed, as Molokai kupuna Aunty Clara Ku, has stated so clearly about the island of Molokai: "We have a lot to teach the world."

By perpetuating traditional knowledge systems, remembering and treasuring our history, and evolving with modern technology, we will be preparing ourselves and our children for the future of Molokai.

"We Need a Place!"

Kumu Kawaikapuokalani Hewett

EDUCATIONAL OBJECTIVES, VALUES AND PROJECTS

CULTURAL AND COMMUNITY LEARNING CENTERS

OBJECTIVES/VALUES

1. Build on a Hawaiian cultural foundation with a Molokai perspective.
2. Honor our ancestors.
3. Make Molokai a repository for all Hawaiian cultural things.
4. Seek and attain knowledge to sustain family.
5. Contribute to the well-being and flourishing of the Hawaiian Language.
6. Promote *'Imi 'Ike* (seeking knowledge for life).
7. Practice *Ma ka hana ka 'ike* (Through doing one learns).
8. Value indigenous ways of knowing and learning and experiential knowledge.
9. Perpetuate traditional cultural protocol (for gathering, ceremonies, etc), as well as subsistence skills and values.
10. Support alternative routes of education. Opportunities for learning are



everywhere.

11. Promote education as a primary component of tourism.
12. Extend education island-wide with various outreach centers.
13. View the whole island as our "classroom" by utilizing place-based learning sites.
14. Teach young leaders to be wise in their stewardship of the island.

PROJECTS

1. Create community-controlled lifelong learning centers throughout the

island.

2. Develop Cultural/Educational Centers in areas such as: Language, Ceremony/Protocol, Healing, *Lā'au Lapa'au*, *Lomilomi*, *Mele*, *Hula/Oli*, Traditional Resource Management, and Cultural Arts.

3. Create a Hawaiian Educational Complex on the West End, in addition to the cultural and community learning centers across the island.

4. Support educational programs to propagate/raise traditional resources (*kalo*, *'uala*, fish, medicinal plants, etc).
5. Encourage and support programs that teach the skills and values of subsistence living.
6. Create and promote additional job skills and business-training programs.
7. Create place-based curriculum.

D.O.E./ PUBLIC SCHOOLS

OBJECTIVES/ VALUES

Embrace open communication amongst island-wide schools to promote seamless transitions/coordination of programs and transparency.

PROJECTS

1. Work with the D.O.E. to provide additional learning opportunities for all Molokai residents. This may include opening resources, such as public school computer labs and libraries, to the greater community.

2. Create excursion programs at place-based learning sites.
3. Encourage policymakers to expand the charter school program and provide equitable funding.
4. Encourage schools to serve food from local producers.

COMMUNITY COLLEGE, VOCATIONAL AND CONTINUING EDUCATION

OBJECTIVES/VALUES

1. Enable graduates to become proficient in their practices.
2. Give graduates the opportunity for continuing education and employment on Molokai.
3. Support educational activities for our farmers and youth that promote sustainable food production for the island.
4. Support vocational training.
5. Promote Education/Learning Opportunities in Renewable Energy, Sustainability, and Self-Sufficiency.
6. Provide access to professional development opportunities (i.e. training, certifications, degrees, apprenticeships, internships etc.).

PROJECTS

1. Support the continued expansion of the community college on Molokai.

2. Promote workshops that empower our community (Hawaiian Rights, Land Use Laws, Water Rights, Community and Political Processes, etc.)

3. Support efforts to create a performing arts center and theater.

4. Establish and support additional educational opportunities, such as vocational schools.

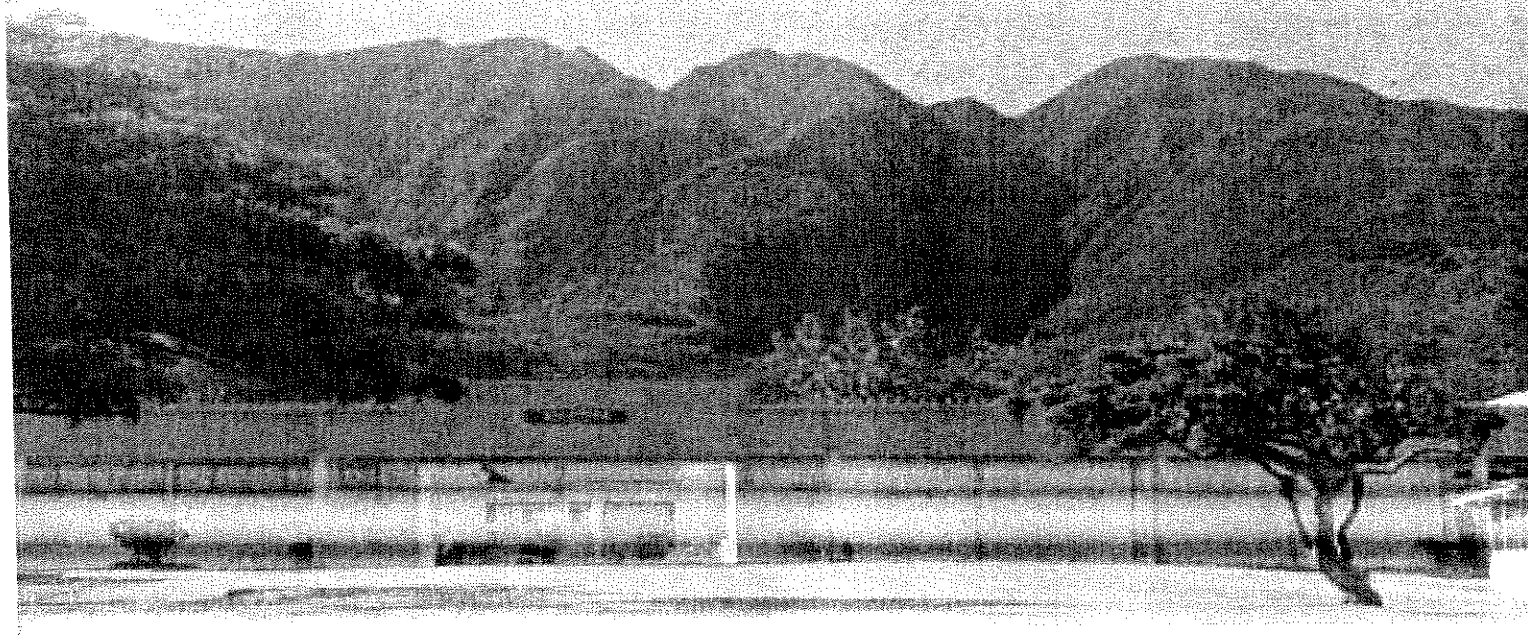
VOCATIONAL SKILL DEVELOPMENT

Too many of Molokai's practical vocational jobs are being filled by skilled off-island workers. These are essential jobs necessary in maintaining the existing infrastructure of Molokai and are not necessarily related to new construction or development. Typically these jobs pay far above minimum wage. It is essential that Molokai develop a practical training institution either as a stand-alone facility or in conjunction with other on-island learning facilities. The purpose of

the "Vocational Skill Development Program" would also include aiding students that may have to reside off-island temporarily to complete education in such skills. Even if temporary relocation is necessary, the intention of this program is always to see Molokai's own people returning to back home to fill these jobs.

EXAMPLES OF VOCATIONAL SKILLS

- General Construction
- Plumbing
- Electrical
- Roofing
- AC/ Refrigeration
- Solar/ Renewable Energy
- Automobile Maintenance and Repair
- Computer Repair
- Landscaping/Nursery
- Heavy Equipment Operating
- Masonry
- Flight Maintenance
- Civil Service (Police & Fire Fighting)



IV. AGRICULTURE/AQUACULTURE

In ancient times, the people of Molokai were renowned for their ability to produce abundant quantities of food. In honor of the great productivity of the island and its surrounding ocean, Molokai was frequently referred to as *'Āina Momona* (abundant land). Through careful stewardship, Molokai's

people were able to maintain a sustainable and self-sufficient food supply for thousands of years.

Today, it is Molokai's long-term goal to protect our isolated existence in the middle of the Pacific Ocean from outside interests that conflict with the

island's values. In order to achieve this objective it is imperative that the agriculture and aquaculture sector on Molokai thrive apart from the notion that we should import all that we consume. With only 2 weeks of food inventory in the state, attaining food self-sufficiency is a major priority—not only for Molokai, but for all of Hawai'i.

Keiki o Ka 'Āina: Molokai's Agricultural Future



The ability to secure a sustainable food supply, and to create a diversified economy for our island and state, will depend on our capacity to provide farmers with an agriculture/aquaculture friendly production environment. By focusing on production-based economic strategies that work toward this goal, such as agriculture and aquaculture initiatives, Molokai can both perpetuate our rural lifestyle and once again become a true *'Āina Momona*.

AGRICULTURAL/AQUACULTURE OBJECTIVES

- 1) Protect and manage natural resources, land, and water for agriculture/aquaculture food production.
- 2) Recognize the limited availability of water as a primary factor in prioritizing suitable agricultural food crops.
- 3) Promote and support family farms on Molokai in order to protect agriculture/aquaculture resources from commercial exploitation.
- 4) Support diversified agriculture that advocates for diversity in food crop production, diversity in family farm sizes, diversity in farm location, and diversity in marketing style.
- 5) Encourage and support organic and environmentally friendly farming methods/techniques.
- 6) Encourage and support the production of *kalo* and *'uala*.
- 7) Promote cooperative activities for our family farms to become more efficient and competitive in producing our food supplies through agriculture/aquaculture educational activities for our farmers and youth.
- 8) Promote activities and incentives that will help support the economic security of our farm families.
- 9) Promote and support marketing activities for products produced on Molokai.
- 10) Support "agro-tourism" endeavors.
- 11) Support the production of value-added products.
- 12) Support activities and incentives that will make our fishponds and reefs productive and sustainable.
- 13) Support fruit tree & native plant nurseries.
- 14) Support the farming of *certified organic* and/or *non-GMO* crops.
- 15) Support fuel crops that are by-products of food crops.
- 16) Support continued livestock-raising operations on Molokai that use sustainable land/water management practices to minimize the risk of erosion and to protect Molokai's limited water resources.

V. ENVIRONMENT

A. ENVIRONMENTAL OVERVIEW

The environment on Molokai is relatively unspoiled compared to more urban areas in the state. The beaches are clean and open to public access, and there is relatively little air or water pollution. Molokai's eastern valleys have year-round streams that are rated some of the

most pristine in the state. Molokai's upper mountain ranges are home to native rainforests housing native birds and insects, and Oluku'i mountain is known as the most pristine, untouched place in Hawai'i. Among the natural scenic attractions are the magnificent sea cliffs

on the north shore, which are the highest ocean cliffs in the world.

Although Molokai is less developed than the rest of Hawai'i, its natural resources are increasingly threatened by the pressures of commercial exploitation, poor land-use planning, unwise management, and benign neglect. The island's environment is not beyond repair, however, and there are many opportunities to restore our environment and to protect those resources that remain intact.

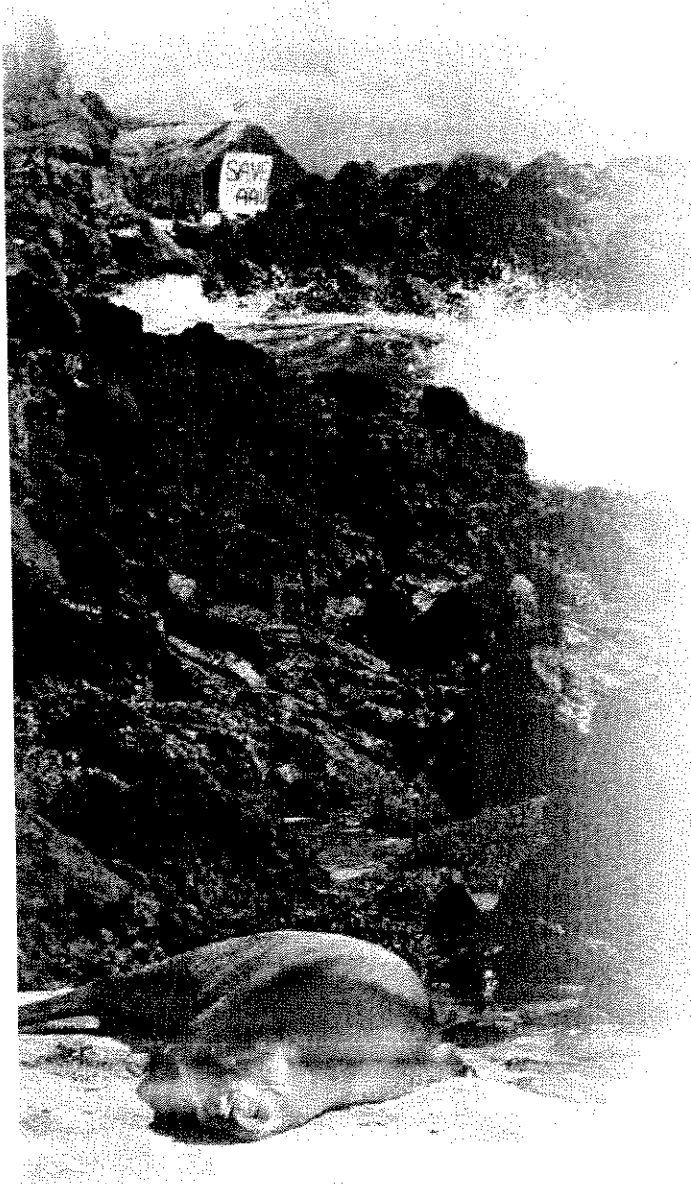
West Molokai is dominated by non-native species, but the topography and rainfall patterns indicate that, at one time, the area was lowland dry forest and shrub. The vegetation of this landscape includes mostly grasses and shrubs, with few species of trees. However, over 90 percent of the Hawaiian low shrublands have been lost to development or displacement by alien vegetation. These native ecosystems were permanently altered by cattle grazing followed by the cultivation of sugarcane and pineapple. These activities caused severe degradation and erosion. The terrain is now dominated by invasive species such as the kiawe tree and Christmas berry, which have spread throughout the area.

A few small areas of native coastal dry shrubland and grassland communities still exist in the region.

The endangered Hawaiian monk seal frequents the beaches of the west end, especially near Lā'au Point. Molokai is committed to protecting this and other endangered species.

The Kamakou Forest Reserve and the West End of the island both contain rare and endangered plant species as well as an important native dominated montane mesic forest and wet forest.

Regarding aquatic resources, Molokai has the longest contiguous fringe reef system in all of the United States and its protectorates. The reef begins at Hale o Lono and extends east along much of the southern shore of the island. The inshore areas along this area are also important fishponds, hatcheries, and breeding grounds for many key subsistence marine fish species. This is confirmed by the many ko'a locations. Inshore marine species are still abundant along the rugged coastline and tidal pool systems. These resources and reef systems need to be protected from siltation and pollution.



B. EROSION

Eroding lands are one of the most significant problems on Molokai, particularly on the West End. A substantial portion of Maunaloa lands have bare soils that erode during seasonal storms. The worst problems occur along the south shore from Punakou to Hālena as the inner reef waters are red from land-based sedimentation. However, the entire West End is relatively dry and in need of protection from erosion and excessive run-off. The continued health of the coral reef and marine eco-system is dependent on implementation of erosion control measures, and this requires immediate attention.

C. ENVIRONMENTAL OBJECTIVES & KEY PROJECTS

Molokai can become known worldwide as a community committed to the sustainable management of its land and natural resources. Below are some of the key projects to help protect Molokai's environment, which will also provide extensive job opportunities:

1) West End Erosion Control – This project proposes aggressive erosion control measures in the main gulch that flows into the Mo'omomi area, Kaka'a'auku'u gulch. These measures will include rock dikes (gabions), hedgerow plantings, siltation ponds, and reforestation at the top of the Maunaloa mountain. The project should be expanded to other West End gulches if these measures work at Kaka'a'auku'u.

2) Soil Reclamation – Erosion has caused massive soil runoff into the ocean, fishponds and streams. Reclamation will remove the soil from these areas and restore it to the land for agricultural use.

3) Green Molokai – This project calls for the "greening" of the entire island of Molokai. It complements the reforestation and windbreak projects proposed at specific sites for environmental and/or economic reasons. A native plant nursery could produce the plants needed for this project, as well as for other projects.

4) Watershed Protection for East End Native Forests – Molokai's last native forests are disappearing as a result of damage by goats, deer and pigs. These forests on the East End of Molokai serve as the watershed for the rest of the island. This project combines fencing with open access for hunters in areas where private landowners are willing to enter into conservation partnerships. These measures are aimed at protecting the native flora and fauna in our forests, so that our watershed remains healthy.

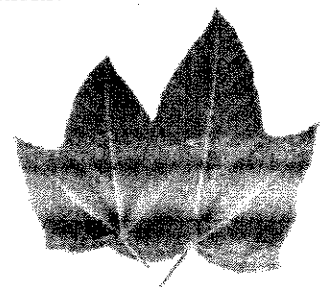
5) Ho'olehua Wind Breaks – Although the Ho'olehua plain has extremely fertile soil and access to irrigation water, its high winds cause crop damage and loss of water due to evaporation. This project will build on an existing Ho'olehua windbreak plan, and will extend the established Pāla'au reforestation project. The windbreaks will be planted along the coastal *pali*, around the central plain, and eventu-

ally along individual farmers' lots. Native trees and trees with secondary market value (fruit trees and hardwoods) will be used in the windbreaks.

6) Reforestation of Dryland Forests – Dryland forests, especially on West Molokai, have been destroyed by years of ranching. This project focuses on replanting uplands in West Molokai to restore native plants and native forests.

7) Environmental/Marine Research Center – Establish a culturally sensitive environmental/marine research center in conjunction with educational and environmental agencies around the world. An initial focus of the Center could be the impacts of erosion, global warming, and rising sea levels on the pristine and diverse marine eco-systems of Molokai. These include: the intact near shore marine environments of Lā'au Point; the highly productive Penguin Banks; and Molokai's pristine reef environment. The Center could also focus research on restocking these ocean reefs with fish. All research must be conducted in a culturally appropriate manner and be consistent with the values of the Molokai community.

These projects would all provide educational and economic opportunities for our community to help sustain Molokai's environmental resources for future generations.



D. ENERGY SELF SUFFICIENCY

In striving to accomplish the goal of creating a "self sufficient Molokai," supplying our own energy needs and reducing residential utility costs are key objectives. Oil Prices continue to rise at an alarming rate while oil supplies appear to be diminishing. Should delivery of imported diesel, gasoline and other petrol products become prohibitively expensive or cease altogether, we would be without the ability to transfer and pump water or to power our homes, businesses, and motor vehicles. Currently Molokai is 100% reliant on energy from petroleum sources.

E. ENERGY OBJECTIVES:

1. HOME AND BUSINESS

- Create programs that help to finance stand-alone power systems for homes/businesses.
- Develop a Molokai power grid that is less dependent on fossil fuels and more reliant on viable renewable energy sources including solar and wind.
- Integrate renewable energy components into new home and business construction.

2. TRANSPORTATION

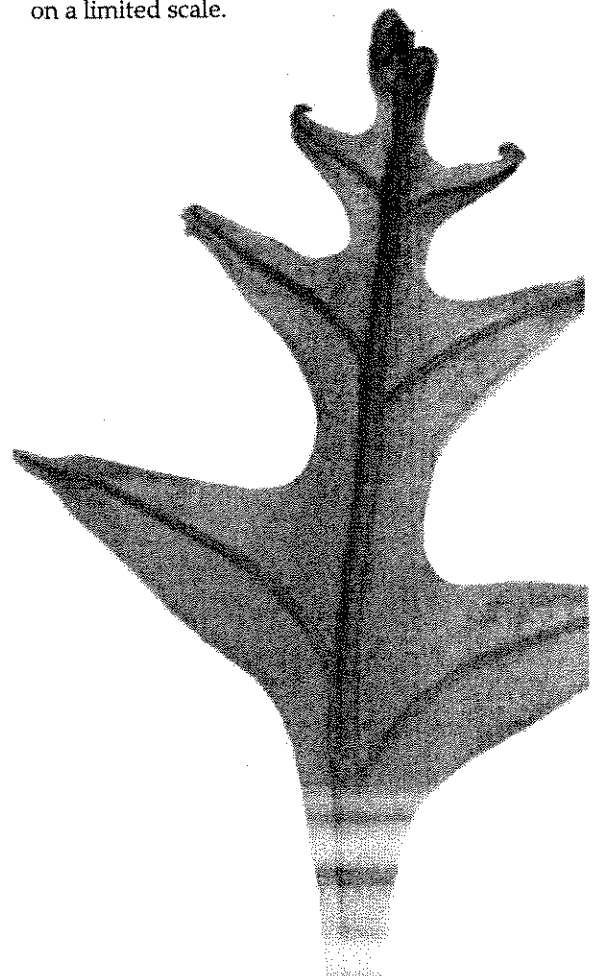
The scale of Molokai's roadways and the limited number of destination points make conversion to renewable transportation feasible. Although there are several alternatives on the horizon, affordable technology for rechargeable electric automobiles generated through renewable energy sources such as wind and solar is a technology that is available now. Charging could take place at home or at collective charging stations in each community.

- Develop infrastructure to support rechargeable electric automobiles.
- Build community charging stations at Maunaloa, Kaunakakai, Kualapu'u, and Mana'e.
- Support businesses providing parts, sales, conversions, maintenance and repair for renewable energy vehicles.
- Create Programs to help finance automobile conversions and purchases.

- Promote public transportation powered by renewable energy.
- Seek grants to help facilitate research and design.
- Explore other viable energy sources for transportation.

3. WATER TRANSMISSION

- Convert/build wells and pumps for water transmission powered by renewable energy including wind, solar and in line hydro water turbine generators.
- Convert/build backup generators powered by biodiesel or other fuel sources that can be produced locally on a limited scale.

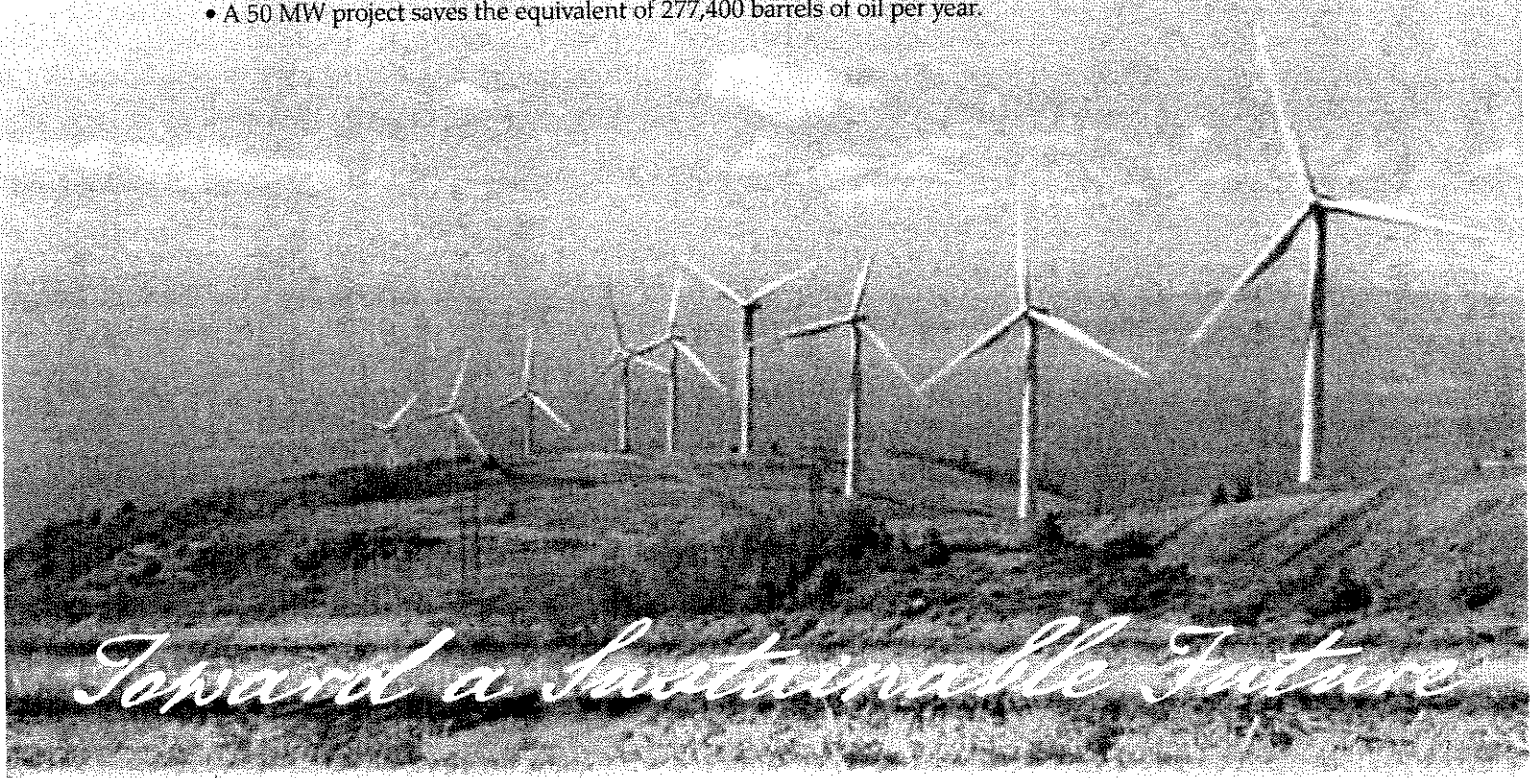


F. POTENTIAL RENEWABLE ENERGY SOURCE: WIND FARM

The tale of *The Wind Gourd of La'amaomao* illustrates the ancient power and the cultural significance of winds on Molokai. Molokai is an excellent wind resource, and gathering this energy to generate electrical power is one way to help "Keep Molokai Molokai." Wind energy is a marriage between cutting edge technology and the ancient Hawaiian practice of utilizing a natural resource while preserving it for future generations; thus, a wind farm could serve as an educational tool to teach these concepts. By converting to wind power, Molokai could be a local and international leader in renewable energy.

BENEFITS OF WIND POWER

- No water required for the operation of a wind farm.
- Has a small environmental footprint, especially when compared to traditional real estate development.
- Can help provide sustainable energy for Molokai.
- Does not create an inflow of new residents (i.e. population increase).
- Prevents traditional real estate development on Molokai lands, while creating a new "economic engine" and source of revenue for the Molokai community (through annual lease payments).
- All pre-existing land uses can be continued once construction is complete and windmills are in operation.
- Wind companies are required to remove equipment and restore the area at end of their lease.
- Has many global benefits such as reducing our dependence on oil, contributing to cleaner air, and helping to relieve global warming (due to less carbon dioxide and sulfur dioxide entering the atmosphere).
 - 1 MWh Wind prevents approximately 1700 pounds of carbon dioxide from entering the atmosphere per year.
 - A 50 MW project prevents 150,000 tons of carbon dioxide from entering the atmosphere per year.
 - A 50 MW project saves the equivalent of 277,400 barrels of oil per year.



VI. SUBSISTENCE

A. Definition of Subsistence

Subsistence is the customary and traditional use by Molokai residents of wild and cultivated renewable resources for direct personal or family consumption as food, shelter, fuel, clothing, tools, transportation, culture, religion and medicine, for barter or sharing, for personal or family consumption, and for customary trade.

- Ahupua'a tenant rights were further expanded in 1978 by the Hawaii State Constitutional Convention when it included Article XII, Section 7 in the Hawaii State Constitution, which reads as follows:

"The State reaffirms and shall protect all rights, customarily and traditionally exercised for subsistence, cultural and religious purposes and possessed by ahupua'a tenants who are descendants of native Hawaiians who inhabited the Hawaiian Islands prior to 1778, subject to the right of the State to regulate such rights."

- Implementation of HRS 7-1 of Hawaii State Law:

"Where the landlords have obtained, or may hereafter obtain, allodial titles to their lands, the people on each of their lands shall not be deprived of the right to take firewood, house-timber, aho cord, thatch, or ki leaf, from the land on which they live, for their own private use, but they shall not have a right to take such articles to sell for profit. The people shall also have a right to drinking water, and running water, and the right of way. The springs of water, running water, and roads shall be free to all, on all lands granted in fee simple; provided that this shall not be applicable to wells and watercourses, which individuals have made for their own use."



B. SUBSISTENCE BACKGROUND

Many families on Molokai continue to rely upon subsistence fishing, hunting, gathering, and/or cultivation to provide a significant portion of their families' food needs. Indeed, many Molokai families supplement their regular household income through subsistence activities. Therefore, the continued availability and protection of the island's natural resources is essential to perpetuate these subsistence practices.

traditional Hawaiian cultural values, customs, and practices. Cultural knowledge, including place names; fishing *ko'a*; methods of fishing and gathering; and the reproductive cycles of marine and land resources, have been passed down from one generation to the next through training in subsistence skills. The sharing of foods gathered through subsistence activities has continued to reinforce good relations among members of extended families and with neighbors.

Subsistence has also been critical to the persistence of

C. RESULTS FROM THE MOLOKAI SUBSISTENCE STUDY

Molokai continues to be a rural island where subsistence is one of the basic economic activities.

Among the random sample group surveyed across the entire island, 28% of their food is acquired through subsistence activities.

Among the Hawaiian families surveyed, 38% of their food is acquired through subsistence activities.

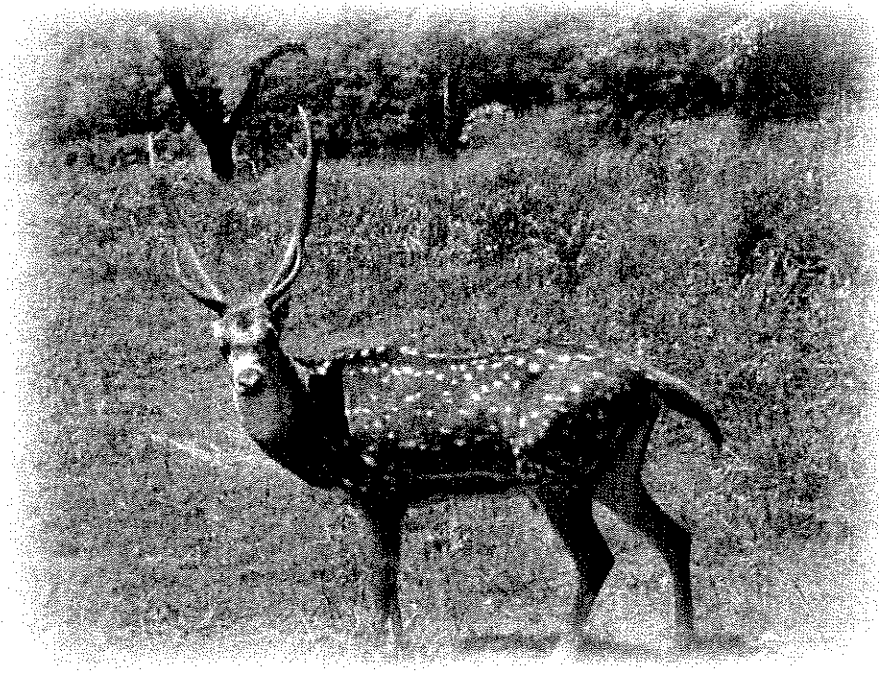
Among the respondents, 76% ranked subsistence as very important and somewhat important to their own families.

Virtually every respondent believed

that subsistence was important to the lifestyle of Molokai.

The three major problems identified were:

- Off island people who take too much.
- Taking of undersized juveniles.
- Lack of access.



Molokai Axis Deer: Hunted by Hawaiians since the 1860s

D. SUBSISTENCE TRENDS & ISSUES

Subsistence on Molokai will continue to be essential to the lifestyle of the people. A major facet to the perpetuation of subsistence activities—and the protection of the necessary natural resources—is the recognition of subsistence as an essential and viable sector of the overall economy. Therefore, it is essential to balance future economic development/growth on the island in order to assure its continuation.

See Appendix B for a list of identified subsistence activities and products.

E. SHORELINE MANAGEMENT PLAN

Molokai needs a comprehensive shoreline management plan based on successful programs, such as the Mo'omomi subsistence fishing area model.

F. REEFS AND FISHPONDS

Molokai's south shore features Hawaii's most extensive coastal reef system, with offshore reefs stretching over 14,000 acres. Native Hawaiians built numerous stone-walled fishponds within this protective reef barrier prior to Western contact, and 64 of these ancient fishponds are still intact. These fishponds were highly valued for intensive food production. Today there is great potential for rebuilding and restocking these ponds as a source of food for Molokai. An average-sized 15 acre fishpond could yield 600 lbs of fish per acre annually. If Molokai's fishponds were brought back into production, the total annual yield could be over 600,000 lbs.

Fishponds could also function as holding areas for restocking the reefs, not only on Molokai, but also across the island chain.



*Hawaiians were the only Polynesians
to practice fishpond aquaculture*

Keawanui Fishpond



VII. TOURISM

A. OVERVIEW

Our island community's greatest assets to host visitors are: the hospitality of its people; our environment and natural resources; and our rich cultural heritage and traditions.

In the final analysis, the challenge is to "Keep Molokai Molokai" while allowing visitor activities that will diversify and enhance a sustainable economy for the island of Molokai. Molokai needs to actively manage its visitor

industry without making tourism the primary economic industry.

Molokai residents want visitors to truly appreciate our traditional subsistence lifestyle while at the same time respecting our customs and traditions by not moving to Molokai and exploiting our lifestyle and our land. Land speculation will manipulate property costs and assessments, and ultimately drive up land values.

A tourism marketing plan would target niche markets of people interested in Molokai's environment and culture.

The overall marketing effort would target visitors who respect the island's uniqueness and the people who live here, while managing the number of visitors that is right-sized for Molokai's infrastructure. This will yield a better quality experience for tourists and also for residents.

B. TOURISM OBJECTIVES

- Support a tourism industry based on authentic Hawaiian culture and values.
- Promote community and employee "ownership" in the industry.
- Protect ourselves from rising land prices and taxes.
- Protect our natural resources and wildlife.
- Establish methods to control and monitor tourism to ensure cultural integrity.
- Create a specific marketing plan that projects Molokai's tourism policies and objectives.
- Partner with MVA, guidebooks & travel agents to ensure distribution of appropriate information.
- No expansion of airport and harbor infrastructure in order to accommodate large-scale tourism agendas, such as those prevalent on other islands.
- No *pohō* (waste). Make use of the existing infrastructure and/or zoning already built or in place on the West End (and elsewhere on the island).
- Re-open the Kaluako'i hotel, either as a hotel or as a Hawaiian Educational Complex.
- Create a limited luxury tourism complex, possibly using Kona Village as an example.
- Re-open the Lodge.
- Use "B&B" and other local infrastructure as additional accommodations.
- Implement the Mālama Cultural Park plan. (A park in Kaunakakai with cultural, educational and recreational activities for residents and visitors.)
- No new Golf Courses.
- Support the existing Ironwoods golf course and its affordable fees for public play.
- Re-open the Kaluako'i course for public play contingent upon implementing design, operations and maintenance plans to eliminate fertilizer/pesticide runoff and to minimize the total use of water by:
 - a) using 100% of the grey water generated from the Kalauko'i sewage treatment system towards fulfilling course irrigation needs;
 - b) employing drought resistant plants in the landscape scheme;
 - c) reducing excess turf areas;
 - d) applying innovative green technologies to perpetuate environmental protection standards.
- Recognizing Molokai's limited water resources, seek a legally binding prohibition on further subdivision of the large agricultural lots in Pāpōhaku and Moana Makani residential subdivisions.

C. PRINCIPLES TO GUIDE TOURISM

1. HAWAIIAN CULTURE

- Hawaiian culture, both traditional and how it is lived on Molokai today, is the foundation for activities including Tourism.
- On Molokai we want to share our authentic Hawaiian culture, not sell it.
- The Molokai *kūpuna* play an essential role in keeping the integrity of the Hawaiian culture.
- Molokai can offer Hawaiian culture in a modern day setting based on the past.

2. COMMUNITY INVOLVEMENT

- Development for tourism must be kept to a more intimate scale for quality experiences for both community and visitors.
- Exposure to the Molokai rural lifestyle and the local community can enrich the visitors' experience.
- We should encourage personal and interactive modes of communication and education with visitors.

3. EDUCATION

- Education is an integral component of tourism.

- Education has always been a major foundation in Molokai's history (*Molokai Pule O'o*).

4. CONVERSION OF EXISTING TOURISM INFRASTRUCTURE

- Converting the existing tourism infrastructure to "best use" is essential to the island's tourism economy.
- Tourist activities should have an authentic Hawaiian essence and an educational component for resource protection.
- Design and landscaping and of tourist facilities should harmonize with the local environment, ecology and culture.



D. SEPARATING REAL ESTATE SALES FROM TOURISM

Rising above the varied tourism issues on Molokai, is the expanding sale of Molokai properties at escalated prices. Tourism in Hawaii has been inextricably linked to the sale of real property. This has driven the cost of land beyond the reach of many residents, especially

Hawaii's new young families. Property taxes have also increased, placing a burden on longtime island residents. This bumper sticker sums up the sentiment of most of the longtime residents of Molokai: "Molokai: Not for Sale. Just Visit. Our economy and lifestyle

depend on it." In order for tourism to be supported on Molokai, it needs to be separated from the sale of real property on the island.

E. TOURISM TARGET MARKETS

Molokai's tourism target market will focus on niche markets of visitors interested in Molokai's unique environment and culture—a range of individuals and/or groups from local *kama'āina* to environmental volunteers ("voluntourism") to those seeking limited luxury accommodations. The overall marketing effort would target visitors who respect the island's uniqueness and the people who live here, while managing the number of visitors that is right-sized for Molokai's infrastructure. This will allow Molokai to both share and protect the elements that make Molokai—and the Molokai lifestyle—so special.

• KAMA'ĀINA

Locals from neighbor islands who appreciate the value of Molokai as a unique and special island.

• THOSE SEEKING HEALTH AND HEALING EXPERIENCES AND/OR TRAINING

The healing places and spirit of the island can attract visitors to Molokai, as can specific healing programs, centers and training (such as for *lomilomi*).

• INDIGENOUS PEOPLE AND THEIR SUPPORTERS

We want to reach out to the Hawaiian community and other indigenous communities, who will come to experience, respect, and be a witness to the island, rather than wanting to change Molokai. These groups can work at various cultural sites (such as fishponds and taro *lo'i*), while appreciating the experience of being on Molokai.

• ENVIRONMENTAL & COMMUNITY SERVICE VOLUNTEERS

A younger demographic can appreciate what the environment offers and promote environmental preservation and giving back to the land ("voluntourism" and "agro-tourism" rather than "ecotourism.") Volunteers could plant native plants, help clean the forests or help restore the fishponds.

• LOCALS WHO MOVED AWAY; NOSTALGIC VISITORS

Kama'āina who now live in the continental U.S., as well as other *kama'āina* in the baby boomer age bracket, can come to experience Molokai as the Hawai'i they once knew.

• LOW-IMPACT VISITORS

Visitors in the ecological, spiritual, cultural, and educational markets would leave the smallest footprint on the environment, infrastructure, and resources.

• THOSE SEEKING A SAFE, QUIET, AND RELAXED PLACE

Attract visitors who like a slow pace and what the Molokai lifestyle has to offer, as well as those who appreciate the environment and seek R&R or spiritual relaxation in a safe place. This may include limited "luxury tourism."

• SPORTS ENTHUSIASTS

Organizers of sports tournaments should be encouraged to host a tournament on Molokai, as has been done in the past. Molokai can be a venue for sports camps.

• THOSE WHO WON'T BUY A HOME ON MOLOKAI

Molokai residents want those who won't buy a home on Molokai to visit. This message needs to be carefully conveyed.

VIII. GOVERNANCE

GOVERNANCE BACKGROUND/'AHA MOKU SYSTEM

The most effective management and use of an island ecosystem takes into account the natural distribution of resources throughout the landscape, using wedge-shaped divisions called *ahupua'a* that extend from mountain tops/ridges down through valley bottoms and out along the reef-sheltered shores. The typical *ahupua'a* includes an ocean fishery and beach, a stretch of *kula* (open cultivatable land), a fresh water source, and a forest area. Molokai has more than 60 *ahupua'a*.

In ancient times, these *ahupua'a* were managed through a place-based system of governance called the '*Aha Moku*. Within each *ahupua'a* a council of respected expert practitioners and elders would make decisions for the area, especially regarding the use of natural resources. Each person was viewed as a single *aho* (cord) woven together with many others to form an '*aha* (braided cord; council). A *moku* was a larger district containing many different *ahupua'a*. Each *moku* (district)

was governed by a council of representatives from its various *ahupua'a*, and similarly, the entire island was governed by a council of representatives from its various *moku*. Finally, representatives from each *mokupuni* (island) would join together to make decisions for Hawai'i as a whole.

Under this '*Aha Moku* form of governance, the land flourished and the people of Molokai were able to live in harmony with the natural environment—and with each other—for generation upon generations.

GOVERNANCE OBJECTIVES

1. Support the ongoing creation of state and county laws that have special conditions to reflect and preserve the unique nature of Molokai.
2. Support legislation efforts to create a separate Molokai "county code."
3. Support legislation to create a special "State Cultural District" for Molokai under the Hawaii Community Development Authority.
4. Implement Special Management Area (SMA) designation for the entire island.
5. Encourage policy makers to embrace utilization of agricultural lands to contribute to our food self-sufficiency.
6. Work towards becoming our own county.
7. Implement the traditional '*Aha Moku* system.



Appendix A: Proposed Molokai Projects

ENVIRONMENTAL PROTECTION PROJECTS

- Project: Watershed Protection

Goal: At least 3,000 acres of watershed will be protected.

- Project: Water Management Plan and Water Transfer Moratorium

Goal: The water supply for the community will be sustainable.

- Project: Native Plant Nursery

Goal: To have a viable nursery industry that employs local families and is able to meet the plant materials demands of local and state-wide commercial and public planting needs.

- Project: Erosion Control on the West End

Goal: Soil sediment runoff entering the ocean along Molokai's western coastline will be reduced.

- Project: Ho'olehua Windbreak Planting

Goal: To increase crop production in central Molokai.

- Project: Historic Sites Inventory

Goal: Molokai will have a comprehensive survey, interpretation, and multi-media presentation on archaeological, cultural and natural sites.

- Project: Waste Management Plan

Goal: Molokai will reduce the volume of waste that it produces, re-use items rather than throw them away, and recycle items that are no longer useable.

- Project: Green Molokai

Goal: All of Molokai will be green.

ECONOMIC PRODUCTIVITY PROJECTS

- Project: Taro Production Initiative

Goal: A fully operational taro industry provides job opportunities, minimizes economic risk to growers, and complements the subsistence lifestyle of Molokai's residents.

- Project: Aquaculture Development

Goal: A fully operational aquaculture industry provides jobs and complements a subsistence lifestyle for residents of Molokai.

- Project: Ho'olehua Multi-Service Center

Goal: Develop a community commercial kitchen for family entrepreneurs.

- Project: Agriculture Cooperatives

Goal: Cooperatives will provide needed services and supplies that are currently unavailable on Molokai.

- Project: Disinfestation Facility

Goal: Fruit production and exports by Molokai fruit growers will increase through the construction of a fruit disinfestation facility.

- Project: Molokai Electric Co. Brownfield Clean-Up & Re-development

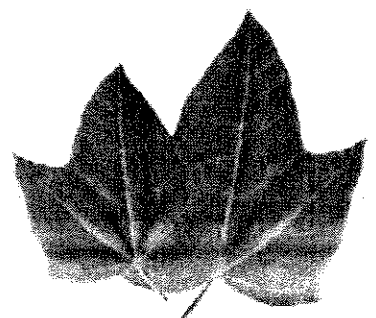
Goal: The old electric company brownfield site will be cleaned and turned into a business/recreational complex that provides a telecommunication hub, job opportunities, and recreational activities for community residents.

- Project: Slaughterhouse

Goal: Molokai livestock sales will increase to local and off-island markets.

- Project: Molokai Logo/Group Insurance

Goal: Producers of quality Molokai products will have a logo to help them with marketing, and access to group insurance when they qualify to use the logo.



Appendix A: Proposed Molokai Projects - continued

SELF-GOVERNANCE PROJECTS

- Project: Community Land Trust
- Goal: Greater community control over island resources will be established through the creation of a community land trust which will seek to acquire Molokai lands from non-resident owners.
- Project: Youth Leadership
- Goal: Young adults will actively participate as leaders in community affairs.
- Project: Learning Centers
- Goal: Life-long learning opportunities will be provided in accessible locations for preschoolers to adults.
- Project: SMA Designation for Island
- Goal: To protect coastal resources, the entire island of Molokai will be designated as a Shore-line Management Area.
- Project: Traditional Land Use Designation
- Goal: Establish a traditional land-use designation for the island of Molokai.
- Project: Fisheries Management Designation
- Goal: Molokai's nearshore coastal resources will be protected through designation of the island as a community-based fisheries management area.
- Project: Hawaiian Rights Education
- Goal: Residents of Molokai understand the legal rights of native Hawaiians, and controversy over these rights is minimized.
- Project: Long-Distance Learning
- Goal: Learning opportunities are available via telecommunications to the Molokai community.
- Project: Education Coordinator
- Goal: Learning activities are coordinated to insure maximum effectiveness.

HEALTHY COMMUNITY PROJECTS

- Project: Multi-Disciplinary Human Services Complex
- Goal: A local, integrated, comprehensive health and human services system supports Molokai residents.
- Project: Dialysis Treatment Center
- Goal: Improve the delivery of dialysis health services on Molokai
- Project: Malama Cultural Park
- Goal: Malama Cultural Park will provide an environment for the learning and sharing of Hawaiian history, traditions, and practices.
- Project: Visitor Coordinator
- Goal: To increase Molokai hotel occupancy rates.
- Project: Self-Help Housing Loan Fund
- Goal: Provide opportunities for home-ownership for low-income families.
- Project: New Kaunakakai Recreation Center
- Goal: Build a new recreational center with modern equipment and sports facilities.
- Project: Theater
- Goal: Create a performing arts facility that may also be used for community meetings and conferences.
- Project: Molokai Museum Expansion
- Goal: Improve the facilities at Molokai's only museum.
- Project: Improve Transportation On and Off-Island
- Goal: Molokai residents will have access to convenient and low-cost transportation options both on Molokai and between the islands.
- Project: Kaunakakai Harbor Improvements
- Goal: Improve the harbor for recreational use by canoe paddlers and other ocean based activities.
- Project: Improve Access for Subsistence Activities
- Goal: Create better access to hunting, fishing, gathering and other subsistence activities.
- Project: Molokai General Hospital Information System
- Goal: Create a telemedicine system for long-distance health care, and a computer information system for research and patient management.

Appendix B: Identified Subsistence Practices And Resources

FISHING/DIVING

- 'Ahi
- Aku
- Akule
- 'Āweoweo
- Enenue
- Hīnālea
- Kāhala
- Kākū
- Kala
- Kawakawa
- Kole
- Kūmū
- Kūpīpī
- Lai
- Mahimahi
- Mamo
- Manini
- Mempachi/u'u
- Moana
- Moi
- Mullet
- 'Ō'io
- Onaga
- Ono
- 'Ōpakapaka
- 'Ōpelu
- Palani
- Pāpio/Ulua
- Rainbow runner
- Taape
- Toau

- Uhu

- Ūouoa

- Weke

OCEAN/SHORELINE GATHERING

- Crab/pāpa'i
- He'e /squid
- Kupe'e
- Leho
- Limu
- Lobster/Ula
- 'Opihi
- Pipipi
- Pa'akai
- Sea cucumber/loli
- Wana

FISHPOND/AQUACULTURE

- Mullet
- Moi
- Ogo/limu

HUNTING

- Deer
- Pigs
- Goats
- Birds

STREAM GATHERING

- Hihīwai/pūpū
- Prawns
- O'opu
- 'Ōpae

LAND/FOREST GATHERING

- A'ali'i
- 'Āhinahina
- 'Ākala
- 'Awa
- Banana/Mai'a
- Guava
- Hala/Lauhala
- Hāpu'u/Palapalai ferns
- Hau
- 'Ilima
- Kauna'oa
- Kiawe
- Koa
- Koali
- Kō'oko'olau
- Kou
- Kukui
- Liko/lehua
- Mangrove
- Milo
- Mountain apple
- Niu
- Noni
- Papaya
- Pepeiao
- Plum
- Pōpolo
- Ti leaf/root
- 'Ulu

Appendix C: Basic Overview of Document

	Environment	Productivity	Self-Governance	Healthy Community
Guiding Hawaiian Proverbs	<i>Molokai Nui A Hina:</i> Molokai, Great Child of Hina.	<i>Molokai 'Āina Momona:</i> Molokai, Land of Plenty.	<i>Molokai Pule O'o:</i> Molokai, Land of Powerful Prayer.	<i>Molokai Nō Ka Heke:</i> Molokai is the Greatest!
Sub Categories	Environment	Agriculture Aquaculture Subsistence Cultural Tourism Agro-Tourism Voluntourism	Hawaiian Culture Education Governance Community Land Trust	Molokai Life Style
Overall Goal	"Molokai's environment will be clean, healthy, and protected from damage, pollution, and over-exploitation."	"Molokai's economy will be strong, diversified, and production-based. Small businesses and individual entrepreneurs will build the economy, with agriculture and aquaculture as its cornerstones."	"Molokai's future will be in the hands of the people who live on the island."	"Molokai's families will be healthy physically, mentally and spiritually."
Catchphrases/ "Buzzwords":	Environmental Restoration and Protection; Sustainability; Natural Resources Protection; Energy Independence; Clean/Renewable Energy; "Green" Ecology	Self-Sufficiency (economic and food); Sustainable Agriculture; "Bread basket of Hawai'i"; "Life Changing" Molokai Experience	'Aha Moku System; 'Ahupua'a Moloka'i Mana	Balanced; Holistic; Physical, Natural, Spiritual
Examples of Projects and Potential Investments	<ul style="list-style-type: none"> • Watershed Protection • Water Management • Shoreline Management and Protection • Reef Management/Protection • Native Plant Nursery • Erosion Control • Windbreak Planting • Historic Sites Inventory • Waste Management • Green Molokai • Windfarm • Biofuel • Environmental/Marine research center 	<ul style="list-style-type: none"> • Taro Production Initiative • Aquaculture Development (Fishponds) • Ho'olehua Multi-Service Center/Commercial Kitchen • Agriculture Cooperatives • Disinfestation Facility • Brownfield Clean-Up and Re-development • Environmental Reclamation • Slaughterhouse • Molokai Logo/Group Insurance 	<ul style="list-style-type: none"> • Community Land Trust • Youth Leadership • Learning Centers • SMA Designation for Island • Traditional Land Use Designation • Fisheries Management Designation • Hawaiian Rights Education • Long-Distance Learning • Education Coordinator • Hawaiian Education Complex 	<ul style="list-style-type: none"> • Multi-Disciplinary Human Services Complex • Dialysis Treatment Center • Malama Cultural Park • Self-Help Housing Loan Fund • New Recreation Centers • Theater • Museum Expansion • Improve Transportation On and Off-Island • Improved Access for Subsistence Activities • Molokai General Hospital Information System • Kulana 'Oiwī (Hawaiian Agencies Complex)

Appendix D: Survey of Molokai Values

In 1981, a team of University of Hawaii graduate sociology students conducted a survey of Molokai residents as part of a study for the *Molokai Data Book*. Survey participants were asked to rank a number of values that had been given positive connotations in interviews with a sampling of Molokai residents. The outcome of this study was a prioritized list of the values most important to the Molokai community. Those values were, in order of priority:

Highest Values

1. Family togetherness
2. Education
3. A Rural Lifestyle
4. Everyone knows everyone
5. Land
6. Slow pace
7. Jobs
8. Ability to live off the Land (Subsistence)
9. Hawaiian culture
10. Sports

The top values on this list are still paramount in the life of the community, and the Molokai Vision Statement (see page 4 of this document) reflects these values. The Statement's concern for the health of the island's people, its environment, and its Hawaiian culture is self-evident. Its message as to economic change is more subtle, but is best introduced by the Hawaiian term *aloha 'āina* (love of the land)

The concept of *aloha 'āina* is based on the traditional Hawaiian perspective that the 'āina (land) is alive, and must be respected, treasured, nurtured and protected if it is to be productive. In return for this good stewardship, Hawaiians believe that the land will sustain the people who care for it. (If the people are *pono*, the land lives; if the land lives, the people live.) For instance, in ancient times an abundance of water was regarded as the highest symbol of wealth, and thus, fresh water sources were stringently protected. In return for their protection of the land, the people of Molokai became renowned for their ability to produce abundant quantities of food, and the island acquired the name *'āina momona* (abundant land).

The Molokai Vision Statement expresses our community's belief that we can restore this island's legendary productivity if we become more vigilant guardians of its resources. Indeed, this sacred, mutually dependant relationship between the land and the people sustained the island of Molokai for thousands of years, and the Molokai Vision Statement affirms that this relationship is the bedrock value on which Molokai's economic strategy will be founded.

The Molokai Sustainable Development report of 1995 expressed the concept of *aloha 'āina* on Molokai in a modern-day context: "Sustainability, although not known by

Lowest Values

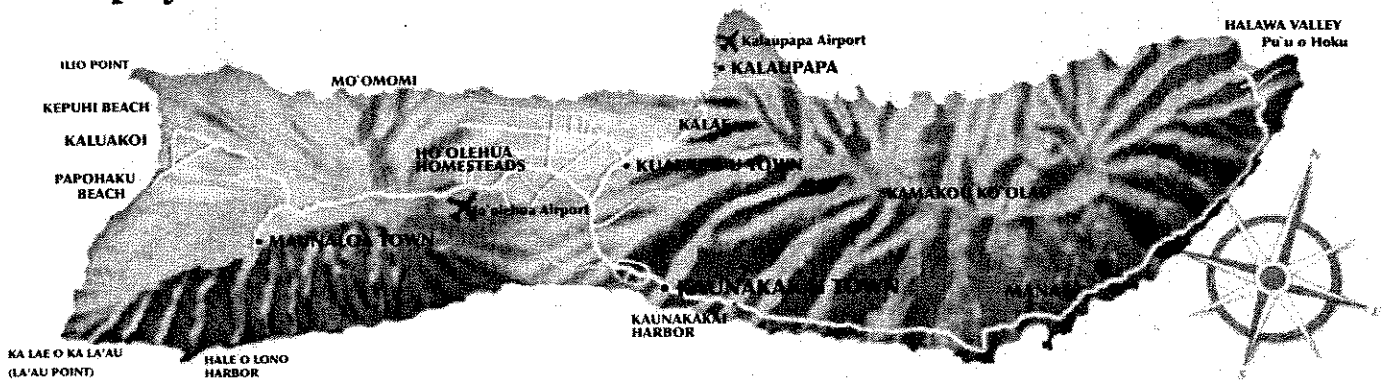
1. Development
2. Higher Prices
3. Tourism

this name, was the economic theory behind the traditional Hawaiian subsistence way of life. To Hawaiians, this meant not taking too much today because if you do, it won't be there tomorrow. It meant sharing with family and friends, and taking care of the land in the same way that the land takes care of you. Molokai has kept its traditions of caring for the land and the community . . . in spite of repeated attempts to impose development projects which gave little thought to the living standard of the next generation."

The economic future envisioned by this community is one that builds on these principles by creating a sustainable, production-based economy. Thus a number of the projects given top priority by the community relate to protecting the island's natural resources, since the success of production-based industries like agriculture and aquaculture is heavily dependent on the health of these resources. Other projects are aimed at instilling *aloha 'āina* values in the generations who now live on the island through cultural and community education.



Map of Molokai



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Ma ka hana ka ike

Through doing one learns



*Makalo e
na kufuna o
Molokai, i ke
koku a kakoo
mau me ke
aloha...*